The COMMONWEAL

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A People's Will

"THE Belgrade government of intrigue . . . this band of ruffians . . . these misled people . . . must thank England, the greatest warmonger of all time."—*Adolf Hitler to His Troops.*

The motives which inspire governments to resist German domination of their countries are known only to the hearts and minds of the men upon whom falls the responsibility for the choice between capitulation and war. They are based on spiritual and material factors and, of course, on military and political possibilities. But then there is something else. When the decision is taken it remains inoperative until ratified by the men and the women, the people of the country, who, in the last resort, themselves have to capitulate, to give up something, or who have to refuse, resist and, if necessary, die. What happened in Yugoslavia? A reasonable and resigned Yugoslav government decided to capitulate: the decision was not ratified by the people nor by the army. A new government was formed to resist: its decision was ratified by the army and by the people. Germany has been compelled to use force. Hitler may say the government sold out to the British and that the people are misled: he can say nothing which will cover the amazement he must feel—and which we feel—before the fact of armed Yugoslav resistance to his demands. If men anywhere remember anything, then the memory of the Serbian retreat to the sea in the last war must be alive in the minds of the Serbian people. Starving and broken and diseased, what was left of a nation's proud manhood reached the embarkation ports.

To a people living with this memory has been coming now for long months the rumor of Hitler's victories over one broken nation after another. It was to this memory and to this rumor that a Yugoslav government most reasonably yielded when they signed the pact with the Axis. It is despite this memory, or perhaps because of it, and it is despite the sound of the near German might, that the present government can find soldiers to fight for a nation which, facing catastrophe, rejects despair. Such undeniable courage, unreasonable gallantry and unimaginative determination, Hitler's proclamation to his Army of the Southeast does not explain.

Teleki's Suicide in the Press

THE LOT of Hungary has been a hard one since the fall of Austria left the Eastern kingdom to make what terms it could with the nazi conquerors; doubly hard since the latest turn of the war has forced it to abet passively the attack on Yugoslavia, its friend by pact in perpetuity. And these events bore with especially punishing force on Premier Teleki, who combined with realistic astuteness very genuine political and personal ideals. All of this should be said promptly and sympathetically. But it marks the dechristianization of public thought among us that several leading newspapers should comment on Premier Teleki's suicide in terms of reverent praise. The New York *Herald Tribune* tells its readers editorially that if the Prime Minister "had not been a man of rare integrity his country would have been spared the loss which it has incurred. . . . But the very fact that he had not only a high sense of responsibility undoubtedly spurred him to his act." The *Times* also endorses his suicide: "For a man of Teleki's temperament and character" it "was a deliberate act and an act of state, the only gesture he could make of protest and refusal. . . . A Hungarian noble, proud of his honor, would rather die than consent to this repudiation of his word. . . . It is the message of a Hungarian patriot telling his people he cannot accept the alternative to death." The crowning comment, because it gives these ideas their true setting, is that of Wm. Philip Simms, speculating in the *World-Telegram* on the possible "impressiveness" of the suicide for Japanese Foreign Minister Matsuoka: "More than any Western statesman he comprehended why it was that Count Teleki would rather die than serve as Hitler's lackey."

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The basic Christian idea has been rather to win pagans by practicing Christian virtues than to "impress" them by imitating their own. And the basic Christian philosophy is much clearer on issues like the present one than is the philosophy behind the foregoing tributes. We say this with no wish to enter into the personal tragedy of Teleki, or to judge what may have happened to his mind or his nerves under inhuman strain. The choice is not between death and dishonor, for dishonor cannot be imposed from without; the choice is between death and life lived on in conditions which the suicide is not heroic enough to face. It is quite false that suicide is ever "the only gesture that can be made of protest and refusal." Protest and refusal can be made without any gesture—and then come fortitude and the acceptance of one's cross. Schuschnigg, for instance, did not commit suicide; neither did he become "Hitler's lackey." And there are uncounted thousands, murdered or imprisoned for protest and refusal, whose truly rare integrity, patriotism and honor are insulted by these easy formulations about the only alternative to death. Manly behavior—at least in Christendom—is to keep your word and take what comes. It is an ideal universally recognized; not so the histrionics of suicide—the only term to apply when suicide is not mere collapse. The lot of Hungary is hard, we repeat; that the last, desperately mistaken act of their leader is now being held up to their admiration is not the least of the tragedies of this Christian and chivalrous people.

Cruises to the Indies

THERE is something very inviting about the Antilles in early spring when viewed from a cruise ship deck. Ports come as a welcome change from the idle round of horse races on the sun deck, Arthur Murray dancing classes, bridge tournaments, lolling around the ship's pool, sipping at the bar, resting. After a long winter's work such cruises are often healthful and refreshing. Across the water in the crowded capital of Portugal there is another picture. In Lisbon and vicinity there are thousands of human beings from many lands flying the relentless march of Hitler tyranny. Many of them are social democrats, Catholics or other anti-nazis wanted by the Gestapo. Lisbon is but a few days' march from France. Portugal may be taken over any day. About 1,000 of those waiting in this "gay capital of despair" are American citizens; 30,000 others have their entry papers in order for admittance here as immigrants. To save these courageous exiles from the threat of concentration camps and death the United States can find passage for only one ship with 700 refugees a month, according to Paul Smith of the San Francisco *Chronicle*. The excuse is that there are no ships. American refusal to send food to the conquered peoples, if abhorrent to many Christians, among others, is at least arguable on strategic grounds. For refusing to send enough refugee ships to Lisbon before it is too late there is no strategic argument whatsoever. How can the United States pose as defender of the four freedoms and callously abandon to their fate so many courageous exiles for the cause of freedom? Why aren't more Americans protesting this situation? There is something incongruous about "lack of ships" and southern cruises.

The Strikes, the War, and After

THE FEDERAL GOVERNMENT appears to keep admirably cool in the face of the labor-management troubles. The strikes have undoubtedly been very widespread and important, and they have been played up in the press even more so—more, as nearly every government spokesman has said or implied, than the facts justify. From the President and Secretary Perkins down, government officers have avoided hysteria. But the strikes are important, and they are extraordinarily complicated.

The first question concerns the relative importance of 100 percent maximum production at this particular time. Second, which the more conservative observers rarely consider sufficiently, is the effect which industrial morale has on output. Some stoppage in output caused by strikes might increase the over-all output and the longer-term output of industry in general and in the particular firms too.

No one knows how political are the forces behind the current disputes. It is to be supposed that communist, nazi and fascist influences, whatever and however strong they may be, are delaying production and causing trouble as much as possible. The strikes must also express in some degree at least an anti-intervention attitude on the part of some workers and some bosses. They certainly show a determination not to subordinate all the economic, political, social and organizational problems of industry to war production. American industrial history, particularly in companies like Bethlehem and Ford, shows there are endless "non-political" grievances the workers can still be working on. In connection with the strikes, Mrs. Roosevelt herself pointed out that the nation is not yet at war.

Both labor and capital appear to be looking beyond the war crisis. Both sides are trying to get advantageous positions which will last beyond the war. With the enormous gross income and colossal taxes which many of the struck companies are bound to have during the period of armament, adjustment of the wage charge will have unusually small effect on the earnings per share. While there is plenty of work, and a growing scarcity of

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many kinds of labor, employees are bound to have good earnings.

The underlying problems of the American system show through the war crisis clearly. An appeal to war can submerge them; it certainly cannot cure them. The government should be strengthened in its efforts to meet the strike problems from the approach of long-term social remedy. This work for social justice has right along been the great positive quality of the New Deal. "Capital and Labor" should see that their own failure to achieve tolerable solutions will lead more quickly than anything to the radical subordination of both their interests to a policy of production at any price under a form of control which is amenable neither to owner nor to worker.

Forum

I WISH to comment on Dr. J. J. O'Connor's contribution to the Forum in your issue of April 4; but I must confess at the outset that there are certain passages with which I cannot deal. I had, for example, supposed that any persons who wished simply to "send American boys into another European blood bath" would be for the most part confined in institutions for homicidal maniacs; but it may be that Dr. O'Connor has superior knowledge. Again, I cannot make out just what he means by "realists." He is certainly not using the term in the sense attached to it by the earlier philosophers and I am unwilling to think that one who so rightly condemns the materialism of our misguided age would identify himself with the kind of "realism" so fashionable in the last three-quarters of a century. He is, indeed, more specific in his refusal to be "uplifted . . . by the same sort of propaganda nonsense that sent our boys (of whom I happened to be one) 'over there' a quarter-century ago"; but even about this I am puzzled.

I am puzzled about this (as I am about several other passages) on account of my inability to find the basis of Dr. O'Connor's convictions. President Seymour, who has studied the forces which took us into the last war at least as carefully as anyone, and who (like some of the rest of us, and unlike Dr. O'Connor) *does* "remember much about World War I," is quite sure that our involvement is directly to be traced to a certain squeamishness felt by President Wilson and a horde of other Americans over the ruthless snuffing out of lives, allied and neutral, by German submarines. And facts regarding World War I must be facts still, even should it be true that the new "realism" has risen superior to revulsion against such things as the carefully planned nazi "blood purge" of 1934 (with the shooting of German Catholic Action's leader in the back), the long and systematic torture of the Jews, and the almost unbelievable murder and destruction inflicted on innocent and defenseless Rotterdam. And it is worth remembering that we have not learned of these and similar nazi achievements through "propaganda," old or new.

"Idealism," Dr. O'Connor tells us, will in future "be applied strictly to home conditions." This decision strikes me as very modern, for Americans in general, and for American Catholics in particular. Many old-fashioned (should I also say unrealistic?) Americans still think that there is something especially fine and patriotic in using national wealth and power in part for people other than themselves: many old-fashioned American Catholics still fail to see how the brotherhood of man can be cut off at Sandy Hook or the Golden Gate. In fact, some of them even take the doctrine of the Mystical Body so literally as to feel that when parts of It are being trampled and beaten—even well-nigh amputated—those of Its members whom God has especially favored with riches and geographical security should feel privileged to come to the defense of Its wounded members in every manner possible. It is hard for them to conclude that they shall no longer be concerned about deicide, or matricide (as regards Mother Church) —that they shall no longer be even their brothers' keepers—save on American soil. Unlike Dr. O'Connor, they would place extreme nationalism in any list of the worst evils of our age; and they would repudiate nationalism in justice and charity and religion most of all.

Dr. O'Connor complains that certain "liars and hypocrites" are "pulling the strings" to make our country take measures against the armed and militant paganism of the nazis which it did not take against "godless materialism, godless imperialism, godless power politics, godless communism" and the shocking conduct of the Mexican government a few years back. It seems to me that, if any Christian is justified in stigmatizing a group of people as liars and as hypocrites, he is under obligation fearlessly to identify them, and clearly to substantiate his charges. The "burden of proof" always rests upon those who resort to the practice of calling others names. And I feel that Dr. O'Connor fails to give due weight either to relativity or practicality. It is a lamentable thing that the evil things he mentions have been so rampant in our age; but only when they were translated into tangible and forcible attacks upon Christian civilization and Christianity could tangible and forcible means be used to beat them back. I deplore, as I always have deplored, the fact that our government did not at least protest the persecution of Christianity in Russia and in Mexico; but I cannot expect Dr. O'Connor to agree with me if "idealism" is to be "applied strictly to home conditions." Or if, with sweet inconsistency, he

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holds that we were delinquent as regards our duty in the past, he surely would not use that as a basis for arguing that we should be more delinquent now and in the future.

And finally—as so often—we come to that evil place, England. Dr. O'Connor is nothing if not positive. England is not a democracy, and that's that. Definitions of democracy seem to engage him no more than does the well-nigh unanimous disagreement with his position expressed by men and women to whom the study of comparative institutions has been a lifelong job. There are snobs in England, so democracy cannot be there—or, by the same test, in any other country of the world. He is confirmed in his opinion by the fact that England, though perhaps as contrite as a country ever is about past national misdeeds, prefers not to have civil war in Ireland or in India "now," when she is fighting for her life, and when three greedy totalitarian powers are seeking just such easy prey as Ireland and India would offer. But why should Dr. O'Connor mind such things after all? Apparently certain that Europe will not, even under Divine Providence, profit from the tortures she is going through, he insists that America, absorbed in the contemplation of her own "dream," shall pass by carefully on the other side.

H. C. F. Bell.

Letter from England

By DONALD ATTWATER

THE DISCUSSION that has been going on for so long in The Commonweal among its contributing editors and others about what should be US policy with regard to the war, is necessarily of profound interest to your English contributing editor. Almost every week a point has cropped up, on one side or other of the debate, about which he would have liked to make remarks, but he has held his hand, chiefly in consideration of the long time it takes letters to cross the Atlantic. But now, looking back over the articles, notes and letters of the discussion, and with the passing of the Lease-Lend Bill just announced over the radio, there do seem to him a few observations which may perhaps be usefully made.

I conceive it possible that objections might at once be raised by some. On the one side: "The man is a notorious pacifist, and will of course be in favor of America keeping out." On the other: "He's probably a propagandist, paid by the British government to put its stuff across." On both: "He's English, and bound to be biased—even if unconsciously—toward his own side. This is an American problem, and our business." I reply to the one: "The war is on, and it will go on. It cannot be treated as though its existence and outcome were a matter of indifference." To the other: "I am not a propagandist, official or unofficial. If the cashier of The Commonweal does not pay me for this, then no one will." To both: "Yes, I'm an Englishman. It is possible (but not certain) that I am biased; and anyway the reader can allow for that—but not too much." But it is *not* solely an American problem. And that brings me to my first point.

I have been surprised by the degree to which *some* spokesmen in The Commonweal have treated intervention on the basis of "What is best for the United States." Gentlemen, we are human beings before we are Americans or English; and if in addition we are Catholics, we have not the excuse of some false philosophy to explain our indifference to that fact. The proper question is, "What is best for mankind?" No doubt some Americans (like others) take it for granted that what is good for their country is necessarily good for the world: that view is a little naïve, and we are entitled to ask to have it demonstrated. No doubt it is fantastic to suppose that the British government declared war on nazi Germany primarily for other than interested national reasons, or that the people would have gone to war on a slogan of "America (or Poland or Timbuktu or democracy or religion or any other neighbor or value) in danger." But that does not excuse others from their obligation of trying to put first things first; it does not absolve Americans from the duty of endeavoring to consider the welfare of the whole world—forgive my sermonizing you, but I am trying to see the thing without passion or prejudice or selfishness, as a Christian.

It is a mistake to suppose that when one has said, "This is England's war; it is not America's war," there is no more to be said. First of all, it is only half true. Certainly England (and France) did much between 1919 and 1939 that helped to provoke it; true enough that for nine months she has been facing an attack directed almost solely against herself. But these and previous events have produced a world situation that does not exclude the Americas. England represents certain things, good and bad; the bad things may be very bad, but they are not so bad as some of the bad things represented by Hitler (and behind him Mussolini, Japan and the USSR): in particular, the omnipotent omnicompetent secular state, temporal power absolute and autonomous—the chief enemy of Christianity in the beginning, in varying degrees throughout history, and till the end of time—the deification of "the world," a completely logical consistent naturalism. The victory of that thing would have more disastrous effects than any that conceivably could arise from the misuse of an English victory, and they would be world-wide effects. Assume, if you like, that the United States were to be

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exempt, in happy isolation, from those effects. Would that isolation be "happy"? Would the free and mighty American people congratulate itself that it had withheld support, moral and material, from those who might have (even if only *per accidens*) alleviated the fate of the rest of human kind? Would American Christians feel that they had fully implemented their Christianity? We are not told the reply to Cain's question, "Am I my brother's keeper?"—no reply was necessary.

A particular example of this failure to put first things first—God before man, mankind before particular aggregations—is provided by those who oppose the sending of relief to sufferers on the continent of Europe. If there be a grave lack of food and clothing in certain occupied countries (you in America are perhaps better informed about that than we in England), and if there be a surplus above the needs of the United States, then, I submit, it is an imperative duty of America to try and relieve the sufferers, and of England to give facilities for that relief. The only valid reason I can see not to would arise if it were antecedently certain, or proved by an attempt, that the goods could not be got to the hands of those for whom they were intended. The consideration that, were Belgians, Frenchmen and the rest to be fed thus, the German task would be by that much lightened is only secondary and contingent: it must give way before the first, overruling and certain consideration of charity due to those in real need. To tell these sufferers (if such there be) that "they will be helped when they have got rid of their oppressors" is objectively a nauseating and cynical piece of pharisaism.

Another rather surprising aspect of the controversy has been the stressing of material considerations *pro* and *con*, or rather the insufficient stress (it seems to me) on religious considerations. For example, some appear to say in effect, "If nazism triumphs, that will mean the end of Christianity in this, that or the other country—perhaps in a continent." This is something worse than spiritual defeatism. Granted it is our duty (and a duty many of us neglect) to do all we can to produce a *milieu* in which true religion can flourish and spread with a minimum of external hindrances, yet it is the essence of Christianity that it *can* when necessary be lived anywhere, in any conditions: "the kingdom of God is within you." Persecution and the catacombs preceded the conversion of the Roman empire; we hear frequent reports of hidden revivals of religion in Russia; "the gates of Hell shall NOT prevail." We may not even dismiss as impossible (however unlikely) that a nazism triumphant in arms might be overcome by the human spirit, under God, even in the short run, as it certainly would be in the souls of individuals.

Again, is there not a tendency among us Christians to choose a certain policy, to select means to be employed, even to define an end, on purely material and temporal grounds, and then to canonize them and call the proceeding "seeking a spiritual end" or "using spiritual means"? A temporal policy or end is not spiritually good and true, is not according to the mind of God simply because we call on His name and ask Him that our policy may be successful. There is such a thing as unspiritual prayer, which "takes as its starting-point, its intention and its content, the human will and human aims. God is to bring to success what man has set himself to do. It puts before God ready-prepared human judgments . . . according to human ideas, and lets the emphasis and measure of value be determined by human standards."

To illustrate from the present situation: It surely is certain that the contemporary wave of state totalitarianism is iniquitous and God wills that it should be ended by man's efforts; but it is not at all certain that He wills it to be ended by the arms of Great Britain, with or without the help of the United States. But the war is on, and decisions have to be made accordingly; does it not then behoove us to make those decisions humbly, and hold to them humbly, and not abuse those who disagree? We are all as blind as bats, and prayer and study for light is superfluous for none of us. The Holy Ghost is more important than "national interests"; it is better to give some advantage to Hitler (or to England) than to flout the word of Jesus Christ. If our policies are to be informed by spirituality, then we have got to *start* with faith, hope and charity for *all* mankind, and not try to graft them on to decisions already made on other grounds.

The people of England

And I would humbly ask certain Americans if they will not extend a little more faith, hope and charity (not necessarily accompanied by lease-lend bills) to the *people* of Great Britain—faith in our good will, charity toward our sins, past and present, hope for our improvement. A writer in THE COMMONWEAL recently referred to Great Britain's "imperialistic loot," how she "shamefully oppressed and exploited millions of human beings in her far-flung empire." Quite apart from the fact that that oppression and exploitation are not the *whole* story (and Heaven is my witness that I am no imperialist), it is not the slightest good pretending that English people as a whole are a big gang of oppressors and exploiters—they are not: they are a race of decent honest people, who can neither get rid of past events nor change the course of that history overnight. They are no more responsible, for example, for the iniquities of British rule in Ireland from Henry II to

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George V than the Irish people of today as a whole are responsible for the vindictiveness and spirit of hatred and revenge against the English now being shown by a small minority of their race in the United States and elsewhere.

The same writer says that Great Britain "is not a Christian country. It is not a democracy. Britain loves freedom—for the British." "Not a Christian country." Maybe not (it is difficult to say what is or is not a Christian country anywhere, or even if there be such a thing); but it is a country of human beings, among whom (on the testimony of foreign observers) Jesus Christ is reverenced as much as anywhere, among whom hundreds of thousands endeavor to order their lives according to His example. "Not a democracy." Maybe not (what constitutes a democracy anyhow?). But it is a country of human beings, of whom many qualities attributed to democratic living are eminently characteristic. I cannot prove these things, though I could illustrate them endlessly: I have lived among them for nearly fifty years.

But even if the above charges were true—what of it? They are quite irrelevant if it be also true that Hitlerism is a greater danger to mankind at large than British imperialism, arrogance and selfishness: and that this *is* true I do not feel called upon to demonstrate in a publication that is both American and Catholic. Moreover, it is not recorded that the Good Samaritan applied a test of religious and political enlightenment before helping the man who had been beaten up by gangsters.

Until we can think first in terms, not of nationality, but of human beings, all equally children of God, all equally redeemed by the blood of Christ; until we can think of other peoples, however criminal, however antipathetic, without passion, prejudice and resentment—until we can do that we cannot begin to curb the scourge of war. We cannot even begin to get general agreement on national foreign policies: we shall go on being "isolationists" and "interventionists," "appeasers" and "firm-standers," eyeing one another with suspicion, with the evil word "traitor" at the back of our mouths.

I am doing an unconscionable amount of moralizing, but it can't be helped: the problem is a moral problem, not simply a conflict of neutral expediencies. And I may be asked what, then, is my own view—to which I reply that *my* view is of no account; but as the opinion of one Catholic Englishman I give it.

One man's position

The circumstances are that Europe, and far beyond Europe, is threatened with domination by a group of powers, "The Axis," whose policy and government is imperialistic, despotic, tyrannical, inhuman, irrational, irreligious in general and unchristian in particular (those who are not convinced about this have a different problem to consider); one nation (my own, as it happens) stands in the way of those powers (whether for nationalistic or altruistic reasons, or both, does not affect this fact); and the issue is being decided by arms. (It is possible that war is not the best way of deciding it, but this also is irrelevant since there seems no possibility of stopping the fighting. Those who believe that the war, or all war, is wrong for both sides also have a different problem to consider.) The question I ask myself is: "In these circumstances, what course of action by the United States is likely to be most conducive to the benefit of mankind at large?"

Since the danger of reaction toward philosophic materialism, oppression and heathen naturalism is little less than world-wide, it seems that the United States may reasonably be looked to for every ounce of spiritual and material support that she can provide to help beat back the Axis powers, not in the interest of Great Britain alone, or chiefly, but for the good of the world. At the same time it seems equally important that the United States should avoid at all costs herself becoming embroiled in the war as a formal combatant. Were she to be so embroiled and the Axis powers yet triumphed, nothing would have been gained by so terrible a step. Were she in arms to help Great Britain to victory, the chaos and exhaustion resulting from so huge an extension of hostilities would make any sort of "reconstruction" almost beyond imagining—the USSR would reap the harvest. But were Great Britain to be defeated with the United States still a noncombatant, then there would still be human hope for the world, in a strong, free and independent America. It is my firm belief that for the United States to be drawn into this war would be the crowning disaster of this disastrous thirty years.

As to whether the view just expressed (which I have formulated objectively, without reference to my own personal ideas about war) is widely held in Great Britain, I have no means of judging. But I am impressed by the number of people of all kinds who say, "We want all the material the United States can send; we can do all the fighting ourselves": and not a few add that it is *better* (reasons not generally specified) that America should not come in as a combatant. As I go to post a report from the Mass Observation organization confirms my impression: "People do not on the whole," it says, "think that USA should become a full belligerent. While a few feel that America is behaving badly by not coming in, most think quite definitely that the present method of help is the best method to use." But British public opinion seems quite definitely against America sending food and relief to occupied countries in Europe.

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Confraternity of Christian Doctrine

What it is, what it would do, and how it does it.

By **The Most Reverend Edwin V. O'Hara***

IN THE United States the work of imparting catechetical instruction has from its earliest beginning been regarded by the Church as a foremost responsibility of the bishops, clergy and teaching religious. Their efforts and sacrifices can be seen in the Catholic educational system of the United States, unexampled in the history of the Church as the fruit of the voluntary support of Christian education by a Catholic people. Nor were efforts lacking to bring religious instruction to children and adults not within the reach of the Catholic school system. Throughout the nineteenth century, the zeal of pastors led them to establish Sunday schools and classes of weekly religious instruction for children and adults in every parish. But the vast growth of Catholic population in the United States during the first quarter of the twentieth century brought home vividly the need of systematizing these efforts, whether in regard to the training of lay teachers of religion, the program of instruction or the plan of assembling pupils for the classes. Hence it was that the apostolic call of Pope Pius X fell as seed on fertile soil and the instructions of Canon Law concerning the establishment of the Confraternity provided the framework for the development of a systematic program. The spread of religious vacation schools led to an annual national conference on the religious instruction of children not in Catholic schools as a sectional feature of the National Catholic Rural Life Congress.

An Episcopal committee

A consciousness of the need of more systematic direction in the solution of this vast problem grew with the years and led, on the occasion of the Rural Life Conference in St. Paul, October, 1934, to a petition addressed to the hierarchy at its annual meeting in November, 1934, for the establishment of an Episcopal Committee on the Confraternity of Christian Doctrine. The petition was favorably received and an Episcopal Committee of three members† was appointed, which at once provided for a Department of Confraternity Publications and set up the office of the National Center of the Confraternity as a bureau in the National Catholic Welfare Conference.

The late Father Francis Augustine Walsh, O.S.B., and Miss Miriam Marks were appointed director and secretary respectively of the new bureau. Father Walsh had manifested great interest in the development of the confraternity program while in charge of the apologetics course at the Catholic University of America, and Miss Marks had visited the parishes of more than 30 dioceses at the request of the ordinaries to assist in the establishment of the parish confraternities. The publications department, for which arrangements favorable to the confraternity were made with St. Anthony's Guild, was placed in charge of the Chairman of the Episcopal Committee.

The first task devolving on the new Episcopal Committee was to suggest a plan of organization and a program of action for the parish confraternities. This involved diocesan catechetical offices, a director, the annual celebration of Catechetical Day in each parish to mobilize the parish forces for action in the confraternity, a decree of erection, and the opening of a parish register for the names of members—an essential condition for aggregation with the Arch-confraternity in Rome and consequently for the gaining of the indulgences and spiritual favors by the members.

Organization of the Parish Unit

The confraternity itself is a parish society whose active members dedicate regularly at least an hour a week of their time to the program outlined. These active members enroll in one of the membership divisions; each division has its own chairman. Most important among the divisions are (1) teachers, (2) fishers, (3) helpers, (4) discussion club leaders, (5) parent-teachers, (6) the apostolate to non-Catholics. Each division has its own duties.

Confraternity teachers are recruited from several sources. While the duty of teaching religion is committed principally to pastors, Canon Law and various letters of the Holy See assume that the task is too vast to be accomplished by the clergy alone and that in the fulfillment of this duty they must seek competent aides among the laity. Teachers will be sought who possess or are

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* From a chapter entitled "Catholic Education and the Confraternity of Christian Doctrine" soon to appear in "Catholic Education in the United States," to be published by the Catholic University of America.

† Most Reverend John T. McNicholas, O.P., Most Reverand John G. Murray, Most Reverend Edwin V. O'Hara, Chairman.

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willing to acquire two qualifications: a sufficient knowledge of their religion, and the ability to impart knowledge and love of their religion to persons of varying stages of intellectual and spiritual preparation. *The Journal of Religious Instruction,* a publication of De Paul University, of which Ellamay Horan is the editor, devotes regularly a section to confraternity information and activities. In 1935 the writer was happy to designate *The Journal of Religious Instruction* as the unofficial publication of the confraternity.

Naturally the pastor will turn to religious teachers (both brothers and sisters) already prepared and he will be justified by the zealous and competent teachers who will respond. But these teachers, numerous though they are, will be found regularly insufficient in numbers or unavailable for the special hours or circumstances under which confraternity classes must be assembled. Consequently there is the question of training lay teachers in order to staff the classes adequately. In every locality lay teachers are already available, men and women who have had a good Catholic education or who are willing to prepare themselves according to their needs, by taking religion courses in doctrine and in methods of teaching.

Confraternity teachers must, of course, have a certain spiritual maturity. We would not think of confiding the instruction of children in language or arithmetic to youths of high school age. Certainly religion, above all other subjects, requires in the teacher maturity of intelligence and character. It may be said that the special reason for the decline of Sunday schools has been the unqualified teachers generally assigned to this work. Confraternity teachers should be required to give evidence of special training and should be certified by the Diocesan Catechetical Office. In a single diocese, more than 1,500 public school teachers were found to take courses and qualify for diplomats to teach in confraternity classes.

Fishers in the confraternity educational program are almost as important as teachers because it is only by carefully organized home visiting that the most careless and religiously most neglected of our people will be brought to instruction. This again is a task for mature men and women of good character and judgment as well as zeal. Moreover it requires a special course in training. These visitors must commence their work many weeks before the confraternity classes are to begin; they must be able to meet rebuffs and indifference, they must draw on a reserve given by prayer and retrace their steps again and again until the careless have been won back to the Faith. Successful confraternity directors have reported the custom of appointing a trained fisher in every block of a city parish with amazing results in attendance at catechetical classes.

Helpers in the confraternity program must be clearly distinguished from teachers and fishers. While mature workers may well be employed in this field, the helpers provide in general the opportunity for younger and less experienced workers. Their tasks are to prepare materials, visual aids, project books and physical equipment for the school; to collect, distribute, and redistribute Catholic literature; to service the confraternity library; to provide transportation for teachers and pupils when the circumstances require. A special course of training is needful for helpers and is outlined in confraternity literature.

Discussion club leaders partake in the program of adult religious education and assist the priest director with classes of public high-school youth. Discussion club leaders need to be characterized chiefly by sincere faith, native intelligence, a sense of leadership and a winning personality. Leaders are not set above their clubs as masters but are conducting a cooperative study of a text provided by the pastor or by the diocesan office. Nothing will disrupt the religious discussion club program of a parish confraternity more quickly and thoroughly than the assumption on the part of discussion club leaders that they are to act as teachers or lecturers to the club. In each parish it is suggested that the pastor appoint a parish chairman of discussion clubs who will enlist leaders and conduct a training class for them in accordance with the confraternity plan.

Parent-educator groups in the confraternity plan are concerned with equipping themselves better to teach religion to their own children in their own homes, whether the children are of pre-school, elementary or high school age and whether or not they attend Catholic schools. The most important school of religion for any child is a good Catholic home. Parents, by the sacrament of marriage, have the duty and the grace for their work. The simplest feature of parent-educator preparation is to have parents become acquainted with the wealth of splendid books of religion for children now available. But beyond this, the confraternity is asking parents to become better equipped to give their children the special spiritual care they need on the pre-school, elementary school, and high-school age levels. Parents are finding this a fascinating study.

The parish apostolate to non-Catholics is an essential feature of the confraternity program. A committee in each parish confraternity equipped with zeal and special training, may help the pastor in the distribution of Catholic literature, carefully selected for non-Catholics; with religious correspondence courses; with inquiry classes. Sometimes members may even cooperate in street preaching, and help make the parish what it should be, namely, a missionary unit of the Church Universal.

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Men as Instruments

The terrible consequences of disturbing our center of human gravity.

By **Dietrich von Hildebrand**

WE ARE INCLINED to overlook the effect upon Catholic life of dangerous attitudes which are not evidently in contradiction with the commandments of God and the moral law. Yet such false attitudes, even when they are not literally immoral, can be a disastrous hindrance to our religious life. And the fact that they so easily escape our attention makes them even more dangerous than are strictly immoral attitudes which we know very well are incompatible with Christianity, and which therefore we consciously oppose.

A characteristic example of such a heresy in the ethos of our modern life is the progressive overestimation of *performance*. A person's worth is appraised according to his efficiency in producing something. And not only to the judgment of other persons is this measure applied, but also to the evaluation of ourselves. Work is considered as the only serious part of life; all the rest is amusement or relaxation. We judge ourselves to be worth as much as we are able to accomplish in our respective professions. Love, friendship, enjoyment of beauty in nature and art are considered more or less as nice romantic luxuries for recreation, destined to give us a more enterprising spirit in our jobs. All that appeals to the contemplative in human life is no longer considered serious and important: the feeling for contemplative religious orders has vanished, even in many Catholics. We sometimes hear the opinion: it is a pity that so many waste their time in liturgical prayer instead of doing works of charity or other useful things. God would be better glorified by good actions and useful work for human society than by the *opus Dei*.

It is obvious that a profound change has taken place in the values of human life when we compare this modern attitude with the mentality of medieval times. The progressive process of secularization beginning in the Renaissance has destroyed the feeling for the real end and destination of man and has transferred the center of gravity from the being of the person as such to the sphere of performance. It has substituted efficiency for virtue. In the Renaissance the ideal of the man of genius, and even more and more that of the technician and inventor, was substituted for the ideal of the saint. The mentality of an epoch is characterized by those who are the objects of its worship, those who, known to all, receive the greatest publicity. In the medieval epoch the names of saints were on all lips. Today it is rather the names of inventors, aviators, or even athletes. And if we examine the exterior rhythm of our modern life, we can easily see that our work is done without any breathing space; it has become more and more denuded of all human elements which are not exclusively necessary for the specific aim of the work in hand. The machine has become the *causa exemplaris* of our life. In former times the various obstacles to the accomplishment of any job involuntarily gave the professional man the possibility of escaping for a time from the tension of carrying out his purpose, from preoccupation with his work. So we see that an interior attitude and the exterior conditions of our age of technology have given to the life of man an instrumental character and have produced a progressive depersonalization. It is not accidental that our epoch has generated the philosophy of pragmatism.

There is no doubt but that this pragmatic attitude is a very serious danger for the real Catholic life. We must recognize that this mentality has in great measure affected the religious life not only of Catholic laymen but also of the clergy. We can find books of apologetics pretending that the perfect fulfillment of their work is the means for men to attain their eternal end, that the accomplishment of the immanent professional ideal is a means to holiness. It is said, for instance, that everybody has to fulfill the task which God has given him in the cosmos. When he accomplishes all that the immanent laws of the work he has to do prescribe, then he will be perfect. I remember a book by a well-known German professor of theology, in which he wrote: "The modern saint will be a perfect professional; he will be a doctor of the first order, or a perfect business man, and so on."

It is obvious that a conception of human life which transfers the center of gravity to the sphere of efficiency is absolutely contradictory to the Christian conception. The real, essential vocation for all men lies beyond all professions, is one and the same for all. Only one thing is needful, says the Lord, for your sanctification—that is God's

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will, says Saint Paul. This one needful thing is to develop fully the supernatural life we received in Baptism, to become holy. It concerns, therefore, the being of the person himself and not any performance of a work. And this supernatural life will be developed by the increase of the knowledge of God and of our love for God and for our neighbor.

It can be said that all merely natural perfection of the human person depends upon his capacity to perceive authentic values and to give adequate response to them. By knowing real values and by giving them right and full response, man endows himself with spiritual and especially with moral values. All greatness of personality depends upon man's capacity to perceive values and upon his disposition to conform to them by giving the right response. The more a person exposes himself to the illumination of real values and the more he conforms himself by giving just the response which belongs to each value, the more perfect is the person and the more his being becomes endowed as such with values.

Now this fundamental law concerning the process of human spiritual perfection is not restricted to the natural sphere. It is also presupposed for the attaining of the infinitely higher supernatural perfection, for holiness. The process of transformation into Christ, the putting on of Christ, can only take place by the progressively deeper knowledge of Christ and all supernatural values and the increase of the adequate corresponding response of obedience, love and adoration of Christ. The more we know Christ, the more we expose our soul to the divine light emanating from His holy Face, the more we surrender completely to Him and say with Saint Thomas the Apostle, "My Lord and my God"—the more we love Him, the more our being is impregnated with the traces of His divine Person. But there exists a mutual relationship here also. The more our being is endowed with Christ, the greater grows our knowledge of Christ and our love of God through Him and with Him and in Him—the more our knowledge of the unalterable value of every immortal soul increases, the more we will perceive all supernatural values and give the adequate response to them according to their objective hierarchy. The one needful thing in human life is the supernatural perfection of our being and—what is indissolubly connected with this perfection—the giving of the right and full response to God, loving Him above all, and our neighbor—a being created in His image and redeemed by the holy blood of His only-begotten Son—as ourselves. It is obvious that, according to Catholic doctrine, the being of man has the primacy over the production of all goods, or, as we might express it, over all man's performances. The question whether somebody is humble, pure, charitable is infinitely more important than the question of perfection in his professional life, to the extent that professional life is determined by the immanent laws of the various kinds of work; it is infinitely more important even than cultural goods of a high rank. Certainly the perfection of the being will be obtained not by directly *intending* this being, in a pietist attitude. We must not forget the mysterious words of our Lord: "Who will lose his soul will gain it." But this losing of his soul consists not in being absorbed in a transient activity and still less in professional performance, but in the complete surrender to God, in the attitude expressed by Saint Thomas in the words: *Tibi se cor meum totum subiicit, quia te contemplans totum deficit,** in the heroic love of one's neighbor and the full response to all that concerns the reign of God.

The human element

Every profession offers occasions for acts to be other than neutral with reference to the sphere of the one thing needful. Every profession has also its specifically human part: for instance, the attitude of the business man toward his clients and employees, the attitude of the journalist toward truth and toward his colleagues, the attitude of the doctor toward his patients and colleagues . . . this part of every profession is naturally relevant to the being of the person. But every profession has another part, exclusively determined by its aim. The perfect performance of a profession can be judged by the immanent laws of its aim. For instance we call a business man perfect when he understands well how to make money, to make his business flourish, or we speak of a good doctor, meaning that he makes good diagnoses and knows how to cure an illness. Certainly it is desirable that a man should be perfect in his profession. But this question is not relevant to the infinitely higher question of the accomplishment of the real vocation of man, as such, and surely professional efficiency is not, as such, a means of becoming a saint. By being a great poet, an outstanding inventor, a perfect engineer, a great scientist, one has by no means accomplished the vocation to which Christ calls us, saying: "Follow me." History tells us that Petrus Coelestinus was a saint in spite of not being at all a good pope. And the lovable Franciscan brother Juniperus was a saint in spite of being a very bad cook. And if a saint was simultaneously great in his profession, he was not a saint *because* he was great in his profession, but because, besides his professional perfection, he loved God above all and his neighbor as himself. Saint Thomas Aquinas was not a saint because he was a great philosopher, but because he was endowed with

* "To Thee my heart I bow with bended knee, as failing quite in contemplating Thee."

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heroic virtues. And Saint Joan of Arc has not been canonized for being a great and successful general, but for being a pure, humble person living in extraordinarily intimate union with Christ. Of course the spirit of duty toward one's profession is generally involved in the perfect fulfillment of our vocation. But it is more a consequence of holiness than a reason for it, and then too, professional efficiency depends not only upon a spirit of duty, but also upon a specific gift for the profession. We must not forget that the Lord said: "Seek ye first the kingdom of God and its justice, and all will be added unto you." He did not encourage us to be anxious primarily to practice our professions most perfectly by promising that we would obtain beatitude through efficiency.

Now we must remember that grace presupposes nature (*gratia supponit naturam*), and that every perversion and deformation of our personality with respect to nature has disastrous consequences for our supernatural life. Discontinuity, blunt insensibility to the world of values, pragmatic superactivism, lack of capacity for any contemplation and recollection, mediocrity—all these are absolute obstacles in the way of a genuine religious life. There exists an analogy between our natural and supernatural life, and a crippled natural life is not the ground on which the supernatural life can flourish. We must be fully human to become holy. The potentiality for love which a person possesses in reference to the natural life is a very decisive condition for his supernatural perfection. Therefore, also, the destruction of our specific human life by transferring the center of gravity from our being into our professional work is related to our primary vocation. In the realm of the natural life, too, the place which has to be granted to something depends upon the value it possesses as such.

If we compare a deep love for a person, the enjoyment of a sublime beauty, or the perception of a deep and central truth with all the little and insignificant although indispensable activity every day involves, the great contrast between them is obvious. Most people are forced in their professional life to engage in an activity concerning more or less useful things, but not things which are in themselves of deep content. It seems incredible, then, they consider their professional work as the most serious part of their life and all the rest as amusement or recreation. Are not the moments of specifically human life, such as the spiritual contact with wife and children, communion with friends, the moment when some moral virtue in another person deeply moves you, or when you enjoy the beauty of spring sunlight—are not these something more serious, because deeper and more closely connected with God and eternity, than your professional work? Only when a profession in itself concerns the world of values

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—as with the artist, the philosopher, the scientist, the statesman, the educator—can we say that the profession in itself brings man in touch with things of the same rank as his specific human life. But even then the activity implies a quantity of more or less neutral things, and unless man is rooted and based in the deeper things of life and especially in God Himself, he becomes involved in the immanent logic of those activities and thus becomes superficial.

A conclusion

So we come to this conclusion: the first place in human life belongs to the direct relationship to God through Christ, through Him and with Him and in Him, and to all that concerns directly the reign of God, the love of one's neighbor and interest in his eternal welfare. And even in this latter order the contemplative attitude has the primacy: "Mary hath chosen the better part." All specifically human things, such as marriage, family, friendship, a knowledge of a profound and central truth, the deep contact with an authentic beauty in art and nature, with all values reflecting God and leading our soul nearer to God—all these are secondary. To specific professional activity, to the production of goods or useful things, unless it concerns a good in direct contact with the kingdom of God, or at least values of a high rank, as is the case, for instance, with an educator, belongs only the third place, is tertiary.

The one thing needful not only has the primacy, but it must also dominate and inform all the rest. In all contact with authentic natural values we must again encounter God. All natural values, although taken seriously as such and not as instruments, must be a ladder leading our soul to the source of all values, God. And all our contact with other persons, with the realm of truth, kindness and beauty, must be transfigured by Christ. And all our professional life must be in relation to God, even when its own content has no direct relation to the kingdom of God. It must be elevated by the intention with which we do it, but especially by the contact which we maintain with God, even as we act. And it must be informed also by the human part of life, giving to all relations with persons included in our professional activity a personal note which surpasses the contact needed by the immanent aim of the profession. This must be done in a way which leaves a place for the contact with higher values; it must not absorb us to a degree which deprives us of the capacity for giving the full response to any moral value or any beauty or any truth we encounter in our profession. We must remain men in our profession and not become machines, completely absorbed by the aim of our activity.

Let us consider a few of the disastrous conse-

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quences of becoming thus absorbed. When a man judges himself to be worth only as much as his performance is worth, social disparities necessarily become unbridgeable abysses. The differences between a statesman or an artist and a worker in a factory who has only to make one identical movement all day long, are obviously enormous, and if the workman judges himself in terms of the value of his profession, such a workman must feel like a pariah, condemned by an unjust fate. If, on the contrary, he feels himself to be worth as much as he is as a person, according to his relationship to God and his neighbor, and his responses to all authentic values, if he realizes the common vocation of all men and the common principal sources of happiness, the differences between the various professions vanish and no longer constitute insurmountable walls between different classes.

Family and conjugal life must necessarily become denuded of its soul, when it is classed in the category of amusement or recreation. It is true that many people return home exhausted by their work, and desire for a limitation of the workday to eight hours is perfectly legitimate. Yet it cannot change anything basic while the general attitude remains which considers work as the only serious part of life, while appreciation for the seriousness of human reations is lacking. Leisure time will be spent in going to movies and in frequenting bars. All appeals from the highest religious authority concerning marriage and family life will not really change the situation until this idol of professional work is destroyed. How can marriage keep its intrinsic dignity if conjugal life, instead of being considered something deep and serious—as the moment to put on festive garb—appears as the moment to take it easy, to relax?

But the overvaluing of work is not only damaging to the social order and to conjugal and family life; it has a generally disastrous influence on human life. Life necessarily becomes superficial when the profession is the center of gravity; it becomes a continuous flight from ourselves and from God. One falls from one preoccupation into another; one lives continuously under the tension of the next aim to be attained, dominated by the immanent laws of this aim, and if one escapes from this tension by turning to amusement and relaxation, one becomes even more peripheric. Recollection, the *habitare secum,* as Saint Benedict puts it, is banished from our life; our life is no longer formed by a sense of tension with regard to the absolute future, eternity, by the hopeful expectation of the *status termini,* and thus it loses its character of a *status viae* in reference to our subjective feeling. We are cut off from the absolute future by our myopic tension on the next immediate aim, and simultaneously we lose the capacity to live the real present. For Sunday,

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the most important and fundamental day because dedicated to God and recollection, the "weekend" is substituted.

The human person

Even the present terrible anti-personalism is not without its connection with this perversion, which leads necessarily to a progressive instrumentalization of man and to a placing of the production of non-personal goods above the person and his intrinsic value. But the most serious symptom is the influence of this attitude on the religious life of Catholics. Even prayer is often considered as a kind of work to absolve; the holy task of the clergy sometimes assumes the character of a bureaucratic performance. Instead of a consecration of professional work by the really primary vocation of man, the worship of God acquires a secular character because the professional work has become the *causa exemplaris* of all that is serious.

It seems one of the most important tasks of a Catholic educator to form in young people the conviction that there exist not only the two categories—professional work on one hand and amusement and relaxation on the other. The center of gravity must be transferred again from professional work to the relationship to God and the authentic human life. The primacy of the being of the person, his virtues—in preference to all performance—must be restored; we will not be judged by God according to our performance, but according to what we are as persons. "What doth it profit a man if he gain the whole world and suffer the loss of his soul?"

Educational Spadework

By J. HUGH DIMAN

OUR WESTERN CIVILIZATION, so far as its intellectual and spiritual side are concerned, is the child of Ancient Greek philosophy and the Christian religion. It has always been deeply penetrated with the consciousness of the power and validity of human reason in all the concerns of life; at the same time it has been for the most part willingly submissive to the guidance of a purely supernatural faith in a divine revelation, and this is nothing else than the religion of Jesus Christ.

The second of these two statements could hardly have been disputed until less than a century ago, but it can be today. A large section of Christendom, including considerable portions of populations in countries still nominally Christian, have cast loose their moorings and have started forth upon unknown seas. To the natural consequences that followed was added one somewhat unexpected: where religious belief has disap-

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peared, rational thinking has followed with surprising speed. The most striking manifestation of this is the utter confusion in so many minds when called upon to state basic or guiding principles. Perhaps this is more noticeable and deplorable in the field of education than anywhere else.

However, the situation is not such a gloomy one, if we look at the entire picture. Embracing in our thought the *whole* field of education, we can easily discover that the central current of educational history has not been swept from its course by the turbulent streams that have been scattering their waters about it on all sides. On the contrary, the central current or (leaving figures aside) that old and great tradition of education which has a life behind it of over twenty-five centuries, is facing the problem with the calm confidence that it alone holds the key to its solution. The secret of this confidence lies in the fact that it still holds firmly to the Christian religion and that it has a complete confidence in the human reason. Its philosophy of nature is based on the twofold conviction that the physical universe is rationally constructed, and that man has an organ—the rational intellect—that is ordained to read its secrets as far as is possible within definite limits.

The great names of Socrates, Plato and Aristotle are associated with that extraordinary outburst of philosophic thought in early Greece that has had such a permanent effect on our own civilization. Four or five centuries later, there occurred in an obscure village in the East (and almost unnoticed by the outside world at the time) that incomparable and stupendous event, since known in the annals of Christian history as the Incarnation. By the eyes of faith this has always been seen as nothing less than the coming to the world of God Himself in the person of His son Jesus Christ.

It was the gradual fusion of these two forces—the natural and the supernatural, human wisdom and divine revelation—that finally gave to Europe and later to the whole of our Western civilization that distinctive stamp which has marked off the collection of peoples described as Christendom from all the rest of the world. This stamp is, or rather was, their docility as a whole to the teachings of the Christian faith, together with their determined rationalism (meaning the right use of reason in the whole order of nature) and their devotion to the pursuit of the natural sciences, which are such predominating notes in all Western cultures.

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earliest days. This has bequeathed to us as an inheritance the duty of preserving the old values according to which religion, philosophy and science have been the beacon lights which have guided each new generation on its way. Recent education has eliminated to a great extent religion and philosophy, but it still claims science as its ally. Fortunately many leaders of science today are restive under this alleged alliance. Certainly, when historically understood, science belongs to the very heart and soul of the old tradition.

In the meantime, this old tradition is steadily gathering new strength for the coming years. Now, as always, her edifice is supported by three strong columns: a rational philosophy, a revealed religion, and an authoritative institution—the Catholic Church. What, one might ask, are the corresponding supports of recent education?

Unchanging principles in a changing world

Any tradition that has had a life of twenty-five centuries must have lived fully in every age it was passing through. If so, it should be as contemporary with the twentieth century as with the fourth for instance, or the thirteenth. Such is the case with the central current of our old tradition of education. Its basic principles are perennial and so ever ancient and yet ever new. Space forbids adequate treatment of this subject, but I have selected three examples that may serve as illustrations of its truth.

First basic principle: the underlying principles of life and those of education are and must be identically the same in their respective fields. In other words since the whole object of education is to form man, its prime end must be dictated by the prime end of man himself. It further follows that all the subordinate ends of education must be pursued with reference to this final end. This gives a principle of organization drawn from the ultimate purpose and end of life, giving its value to every median step, and reaching down to such practical questions as the choice of school or college, the preparation for a career, or even for getting a job. This descent from the top is the real secret and proper kind of organization. It is very different from the kind much in vogue today, which begins at the bottom. The first thought here is to prepare in school or college to get a job, or, in more polite language, to make sure of employment of some kind that will keep one going for a few years at least after graduation. With this prospect ahead of him, the aspirant for getting along trusts that, by succession of fortunate breaks, he will somehow acquire an education and perhaps in the end achieve the purpose of his existence.

It must be repeated, however, that that order to be followed in the organization of education

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which is supported by the great tradition imposes one formidable task which is inevitable and cannot be avoided or curtailed. We must know the end before we make the beginning. Where shall we find the answer to the question: what is the ultimate end and purpose of life toward which every preceding step must be directed—and for which all education must prepare? This question brings up the second of the basic principles to which we are limiting the discussion.

Second basic principle: education is not an autonomous science. It cannot accordingly of itself answer the question: What is the end and purpose of life? This question has to do with ultimates and transcendentals, and consequently must be referred to one or the other of the two sovereign sciences whose special province is the treatment of these supreme issues. These sciences are philosophy and theology, that is, the systematic exposition of human wisdom and of divine revelation. Of these we must hear the voice of human wisdom first on the principle *gratia supponit naturam*. Grace supposes nature and employs it for her own higher purposes.

Thus we emphasize the fact that the educational philosophy of the great tradition is not agnostic. It answers the questions, which so much of modern education avoids, by an appeal to its perennial philosophy. This, though human and hence liable to error, and though in its long history it has passed through many periods of decline and even of faithlessness to its own high standards, yet today exhibits a vigor and a calm confidence in the future that none of its competitors enjoys.

Third basic principle: the underlying fact, of which account must be taken in any theory of education, is the nature of the being to be educated. To this rule man is no exception, and this compels us to consider the nature of man.

The nature of man

The classic definition of man in our philosophy is "a rational soul in an animal body." This at once makes it evident that, while education must take account of the whole nature, body and soul alike, yet, as man's possession of a rational soul is what divides him from the lower animals, it is this soul that must receive special attention.

The first property of the human soul that we should emphasize is that it is self-active. It is not an inert substance that can be dealt with by a master very much as clay is dealt with by a sculptor. On the contrary, the self-activity of the soul makes its possessor the chief agent, under God, of his own life, more determining in its development than are parents or teachers or anyone else. However, this self-acquired education, from all the experience of life, is not formal education. The latter is imparted by instruction from masters and is generally received in schools and colleges.

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Psychology teaches us further that the soul has two dominant powers; the intellect and the will. It is in this double endowment of the human soul that practically the very heart of the traditional or Catholic philosophy of education finds its unique value and its explanation.

The intellect is the one of the two powers that naturally strives towards the true. The will is the one that naturally strives towards the good. It is easy to see in this vital endowment of the soul itself almost a complete forecast of the full development of Catholic pedagogy, so far as the natural powers of man are concerned. The function of the teacher will be to develop the soul's natural tendency to the true, and so we have wisdom as the goal. In the effort of the teacher to foster the tendency to the good, we have virtue. These two efforts on the part of teacher and pupil alike prepare the way for intellectual and moral education in our regular school courses.

Before going on to this, however, it seems necessary to speak briefly of another and very fundamental aspect of education. Its omission would invalidate all that has gone before as a true account of the Catholic philosophy of the subject. We have spoken so far of man's nature and its powers as if they were altogether good. This is the way Rousseau and many naturalistic humanists today always speak of human nature, but unfortunately it is neither realistic nor true. There is a dark mystery in life, transmitted from age to age, that we call original sin. This, while not destroying human nature, has deeply wounded it and has disordered man's reason, and weakened or perverted his will. The present condition of the world is a witness to this. Christianity recognizes that man is fallen, but also restored, and that it is its own mission, not only to develop man's natural powers, but also to follow the work of the Divine Master in restoration and redemption. It is because of this that we can see man in his restored glory and see all nature bathed in the rays of a supernatural light that "maketh all things new."

The Catholic ideal of education

Education is a science of ideals. It is the answer given to the eternal and eternally haunting question, what is the end and purpose of life? What is the supreme and ultimate good for which we are striving and for which we must train our children? The way anyone answers these questions is the result of his general philosophy of life, and this in turn has naturally formed itself about his own personal ideals.

It is a grave fault of most of our contemporary theories of education that they have no philosophy of life. The result is what should have been expected. Where the school or college does not give a sound philosophy of life, false ones are

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pretty apt to fill the gap. There are institutions of learning where good scholarship in many different lines is available to students, and yet with the result that their own minds are often impoverished and their conceptions of life lowered.

In the past, our forefathers kept all these matters and questions steadily before their eyes. They did not give a tenth part of the attention we do today to methods of teaching, of school organization or of mental tests and measurements, but they asked themselves continually, what is the end and aim of all we are doing?

It is the supreme merit of the Catholic philosophy of education that it bases itself firmly on its philosophy of life. It proclaims in clear and sure accents that God is man's end and eternal good. Catholic philosophy and theology agree on this, though the theology vastly deepens and enriches the verdict of philosophy. God is the source, the support and end of all being—our lives, our thoughts, our acts and everything else. So far from eliminating this ultimate and supreme reality from our schools, we make it their beginning, their end and their all.

A boy or girl at school, or a student in college, who builds up the structure of his life around this secret source of spiritual strength and mental sanity has the surest guarantee that any one can have in this world that he has found the *Summum Bonum* which will bring him to the desired country in the end.

It would, of course, be a profound mistake to believe that the imperative insistence on a religious foundation for education can imply any disparagement of the ordinary intellectual, scientific and "cultural" courses in school that occupy so much of our time. Nothing could be farther from the truth. The Creator and Sustainer of the world is the support also of rational thought and scientific demonstration. The Being who is "the Eternal Beauty" inspires also the works of man that fill the world with art and poetry and song.

An education which is liberal and free, and prepares for life, can have no other foundation than that handed down to us by the unbroken tradition of Catholic truth.

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By T. D. LYONS

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The year 1897 gave me my first sight of the dust storm. The dust drifted around the fence corners in September like snow. My father's hearty cheerfulness gave way to gaunt, grim silence. The Red Stone Mercantile Company had $100,000.00 in uncollectible debts. But the worst problem was the question of wintering our fine Norman Percheron horses. There was no feed and no grass between the Sioux River and the Jim. The cattle had long since been sold, and so had all the fine flocks of turkeys, chicken and geese. One day, my father announced at the breakfast table that he had arranged to have the horses wintered at Slim Buttes in the foothills of the Black Hills. There was plenty of grass in the canyons of the Bad Lands.

I had previously completed the eight grades of the Redstone School, and had been tutored in Latin, geometry and rhetoric by Olaf Norstrom, the cultivated and learned Norwegian who was the manager of the Redstone Mercantile Company. Olaf claimed that we made more progress in book-learning the two years I helped him around the store than would ordinarily be made in four years of high school.

Studying under Olaf was so full of interest that it was a pleasure instead of a task. We had no fixed hours for studies, but simply utilized spare time. Often we began at eight o'clock at night while discussions of cattle herds, horse breeding, and grain freight rates to Minneapolis raged around the big hard coal stove, the magazine of which had a capacity of three full bushel baskets of anthracite.

Olaf's sanctum was partitioned off from the main store by high double shelves of canned goods, and there he imparted knowledge to me by apparently merely visiting, and arousing curiosity and interest. However, he occasionally insisted on memorization and recitation in the Latin tongue. I could repeat for him Maharbal's famous remark to Hannibal, that the gods give not all talents to one man: "To you, O Hannibal, they have given the genius which enables you to win the victory, but they have withheld from you the judgment by which it might be fully utilized."

Olaf was a most patriotic Scandinavian, and claimed that the Norsemen were the great civilizers of Europe. He boasted to Father Ahern of the Danish King of Waterford, Thorkils Silkesjaage. Father Ahern suggested that the Danish Kings met their Waterloo when they encountered Brian Boru. Olaf said that Brian Boru's name, correctly translated, meant merely "Brian, the Cattle-rustler." Father Ahern replied that after Clontarf, the Danes should have given Brian a new nickname, because on that occasion Brian certainly made the Danes rustle. Olaf told my father that I could pass the entrance examinations to Yale, Harvard, or Princeton. This

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brought a smile to my father, grim as the situation was: "Not much danger, Olaf, of that bluff being called. That is, unless those colleges pay boys by the month for attending them, and furnish transportation besides."

It was evident that my poor father was distressed over not being able to send me to college. My mother had audibly cherished the ambition since I was in the cradle that I would go to Notre Dame and win the Oratory medal. As a girl, she had attended the Winnesheik Normal School, where her classmates were Hamlin Garland and Darwin Sims, who tied for the oratory medal. Hamlin Garland went on to Boston and to his great career as a novelist. Darwin enlisted as a trooper in the Seventh Cavalry, and bit the dust with Custer, at the Little Big Horn.

Olaf came over to supper one night. When we were finishing up the dessert of canned green gages, he brought up the subject of higher education. He told my mother proudly that, in his Church (the Lutheran), the clergy always found some way for an ambitious boy to get an education. My sister promptly remarked that I was not in that category because the only ambition I had ever expressed was to win the silver-plated saddle given at Pierre for the best youthful rider under the age of seventeen years. Olaf, however, regarded me as his pupil, and upon Father Ahern's next visit, broached the question. Father Ahern at once wrote to Father Morrissey at Notre Dame and got an answer back stating that I could enter St. Joseph's Hall by paying $50.00 tuition and work my way through college by waiting on table and washing dishes.

My father at once said that he could furnish the $50.00, and Father Ahern made arrangements to have me take the entrance examinations under his supervision. Within two weeks, an official looking document came from Notre Dame advising that I was eligible as a freshman, and granting me the privilege of enrolling in St. Joseph's Hall on the payment of $50.00 tuition. My father forthwith sent the $50.00 to the registrar, and regarded the incident as practically closed. However, immediately after his birthday, August 15th, my mother began a mild agitation on the subject of my wants as a budding college student. She had the list of needs from Notre Dame, towels, shirts, underwear, etc. She advised my father that I must have a trunk, and she thought it would be well for me to purchase a suit or two in Chicago, her idea being that the Dakota styles might be a trifle conspicuous on the campus. This, however, roused my father's spirit of fierce pioneer democracy, and he at once "put his foot down" on the notion of trying to make one of his boys a dude, or aristocrat. He offered the resources of the Redstone Mercantile Company for two suits, shirts, towels and underwear, and suggested that

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I could buy two starched collars in Chicago, which would always give me a clean collar for Sunday. Olaf loaned me the battered trunk that had done duty on his sea voyage from Oslo. My mother then fell back on the subject of transportation and said that I must have money for a railway ticket, and a few dollars over. My father inquired in an abstracted manner of my mother what my age was—as if it was a subject completely outside his stock of information. My mother replied, indignantly, "You know his age, and he is just one month past sixteen."

My father at once retorted, "Well, when I was sixteen, I was driving an Express wagon in Nashville, and getting $100.00 per month."

My mother replied that times had changed, and that if I was going to Notre Dame, arrangements would have to be made soon. My father, however, who was always equal to the emergency, already had the arrangements made. But, like a prudent strategist, he did not divulge the plan until the time came for action. So, at the supper table that night, he asked me if I felt equal to driving a team of the bronchos to Prairie Queen, forty miles distant, for Uncle Will's use. I immediately replied in the affirmative. He then explained that Uncle Will had bought up a few cattle, was shipping them to Chicago, and that I could ride in the caboose, on a shipper's pass.

After saying the home farewells at Redstone, I went with my father to the Big Place, and hitched up the "broncs" to the buckboard. As I stepped into the buckboard, my father remarked that he supposed that I knew that times were hard, and handed me an envelope, which was found to contain ten one-dollar bills. Three nights after that, at 10:00 P.M., Uncle Will came into the caboose of the stock train on the Chicago, Milwaukee & St. Paul to say goodbye. He deposited a big pasteboard box which contained about five pounds of magnificent Dakota roast ham and two loaves of bread. The other stock men in the caboose making the trip to Chicago were all acquaintances of his, and one short, wiry man with a thick gray mustache seemed to be a particular friend. This gentleman was the famed Jack Sully from Fort Randall, and Uncle Will placed me under his special protection. When Uncle Will shook hands saying goodbye, a piece of paper stuck to my hand, and it turned out to be a $10.00 bill.

But my farewells were not quite finished. Mr. Coon Klotzpaugh came up just as Uncle Will was turning away, with the information that this particular stock train was going the Northern route, through La Crosse, Wisconsin, and that we might have chilly weather. This was merely his way of introducing a gift which was truly magnificent. A French count from the Belle Fourche Ranch had given Mr. Klotzpaugh a

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Turkish saddle blanket, and this was presented to me on the theory that I might need it to keep warm in the bunk which the caboose De Luxe provided. As I prepared to stretch out in the bunk, one of the stockmen said that he never lay down for fear of "crawlers." But Mr. Sully told me to go ahead; that the speaker's true reason for not lying down was an intense preoccupation with cards and whisky. I waked up feeling fine and rested at six o'clock the next morning, crossing Minnesota, and at one o'clock in the afternoon our train stopped at La Crosse with the announcement from the conductor that we all had time to eat the famed turkey dinner at the great La Crosse Railroad Dining Room. I sat down next to Mr. Sully, and we had just fairly started on the turkey, cranberry and dressing, when the brakeman came into the dining room swinging his lantern (which for some reason he carried in daylight) and shouting for all the cattle buyers to turn out at once, as orders were changed, and our train was pulling out of the station. Mr. Sully's coolness did not desert him, even if I was a bit excited. He seized up two sections of the Sunday paper which I had bought and made two generous bundles of turkey, dressing and cranberries, giving me one to carry. When he got out onto the platform our freight train was moving at a slow pace out of the station yards. Mr. Sully at once advised me that the train would be moving too fast for us to board the caboose, and that we must run over the tops of the cars. I evidently hesitated, for Mr. Sully said, "Oh, it's nothing at all. . . . Here . . ." and he at once unbuckled his beautifully worked leather and silver belt. "Climb up. I'll walk ahead of you. Hang onto my belt; I won't let go of the other end. Don't look down; look straight ahead at me."

Mr. Sully was a man who spontaneously exuded confidence. Under his generalship, we reached the caboose safely and entered through the cupola. Even when running across the top of the train, I involuntarily admired Mr. Sully's beautiful belt. When the United States Marshal's posse shot Mr. Sully dead near Fort Randall, in Charles Mix County, three months before my graduation, a Winchester rifle bullet went through that beautiful belt. The federal authorities claimed that Jack Sully had gone into the enterprise of international cattle-rustling, a violation of the federal statute. Marshal Jack Omohundro paid a social call to his old friend, Mr. Sully, advised him that a warrant was out, and urged him to go to Sioux Falls and surrender. After consideration, Jack Sully wrote the Marshal a post card telling him that he would not surrender—"Serve your warrant." Uncle Will always stoutly defended his friend's reputation, and claimed that Jack was the victim of conspiracy on the part of rival cattle interests who had political pull sufficient to cause the issuance of the warrant.

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We reached Chicago on Monday morning at 8 o'clock, and that afternoon I entered Notre Dame, the most lonesome boy east of the Mississippi River. It was my first experience in a totally strange land, where the magic of my father's name had no skill. There were rules and regulations to be considered—a disagreeable novelty.

My rough Dakota suit did not attract unfavorable attention, but my high-heeled shoes, of which I was so proud, and my Boss Raw-edge Cowboy hat (youth's model) called for derision and nicknames. But this was not the worst. The beautiful grounds of Notre Dame, with the trees and magnificent buildings, aroused no spark of admiration in me. I was looking for the dream country, where the sky met the earth. Father Houlihan, C.S.C., who finally encouraged me so that I got over my homesickness and was enabled to become a member of the student body, saw me standing one afternoon, gazing around trance-like. With his great tact and kindness, he managed to draw me into a conversation. Finally, he asked me just what seemed peculiar to me in the sights at which I was gazing. I finally told him about Dakota, where you could see the horizon for six miles in any direction, a perfect circle.

> I love my prairies, they are mine,
> From Zenith to horizon line,
> Clipping the world of sky and sod,
> Like the bended arm, and wrist of God.
> I love their grasses; their skies,
> Are larger, and my restless eyes
> Fasten on more of earth and air
> Than seashore furnishes anywhere.

I had not then read Hamlin Garland's poem, but it expressed my feeling.

Father Houlihan was very sympathetic, even to the point of inviting me to ride to the College Farms with him, whence he pointed out a small meadow, bordering on St. Joseph's River, which went by the name of St. Joe Prairie. The humor of the great name, applied to the few acres of meadow, suddenly restored my equilibrium. I put my magnificent Stetson hat away in Olaf's trunk, spent 35 cents for a college cap, and began the process of becoming acclimated as a student of Notre Dame.

Views & Reviews

BY MICHAEL WILLIAMS

SPONSORED by the National Conference of Christians and Jews, three leading members of that organition, who also are prominent publicists in their respective denominations, have collaborated in writing "The Religions of Democracy; Judaism, Catholicism, Protestantism in Creed and Life" (Louis Finkelstein, J. Elliot Ross, and William Adams Brown, Devin-Adair, $2.00). Dr. Finkelstein is the president of the Jewish Theological Seminary of America; Dr. Brown is a professor of theology at the Union Theological Seminary of New York and author of more than twenty books, while Father Ross—a frequent contributor to THE COMMONWEAL, by the way, is equally as well known in Catholic as his collaborators are in their denominational circles. The preface is the work of that expert in religious journalism, the Reverend Robert A. Ashworth, the editorial secretary of the National Conference of Christians and Jews.

Readers of THE COMMONWEAL should take an especial interest in this work, for, even before the National Conference of Christians and Jews was organized, and as part of the cooperative efforts of a small group of far-sighted members of the three religious groups represented in the conference, this journal, through its reports of the experiments in religious fellowship instituted in Ridgefield, Connecticut, played its part in trying to create and maintain wide public attention both for the serious social problems originated or increased by religious differences among our citizens, and to the more fundamental question of the essential place of religion itself in our form of society. Ever since that time THE COMMONWEAL has followed and reported, or commented upon, the work of the conference with deep interest and warm approval, while a considerable number of its editors and contributors and readers throughout the country have taken practical part in the work done by it.

Nevertheless, as one such collaborator in the work of the National Conference of Christians and Jews, while I welcome the appearance of this very excellent book and think that it will do a most useful work of enlightenment, its appearance at this time, as the shadows of the world revolution grow daily darker in our own country, makes me wonder how effective the methods of publicity really are in dealing with such serious problems as are dealt with by the conference.

For I must say that I find my own experience of late tends strongly to show that the tensions between our various religious groups have grown stronger and are more ominous than they were when first this journal began to deal with them. However, it is also true that probably the best results of the work of the conference—and of other, similar movements—flow from the steady extension of other activities than those of journalism and speech-making. The bringing together of citizens of different forms of religious faith in common action based upon their belief in their own spiritual and moral principles, and also upon the joint allegiance to the institutions and best interests of the nation, undoubtedly does more solid and lasting good than the publicity attached to such work. But this is not to say that publicity does not help—especially such an expression of it as is represented in the book we are considering. However, I wish the publisher—or whoever is responsible for the "blurb"—had refrained from such a statement as that nobody could read this book "and still maintain the slightest trace of bigotry, rancor or intolerance toward any member of any other faith." That is the voice of the Utopian, not of a realist.

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The book itself is admirably planned and carried out effectively within the sane and practical limits laid down for it. I know of no better brief summary of the three major faiths found among the people of our country. The writers eschew all controversy and make no effort to justify the beliefs and practices of their respective denominations, or groups of denominations. It is taken for granted that Americans will benefit if they really know and understand the principles which underlie the religions of their neighbors, especially if they also take it for granted that within the American system of laws and traditions each of the religious groups, by honestly practicing their own principles, will contribute to the strengthening and upbuilding of the nation as a whole.

Communications

FATHER PESCH

Charlottesville, Va.

TO the Editors: April 1 marked the fifteenth anniversary of the death of Father Heinrich Pesch, a German economist whose work is too little known in this country. His life was devoted to evolving a system of political economy based on Catholic principles, and he warned that society must soon choose between corporativism and some form of collectivism. Unfortunately, with Hitler's coming to power only a few years after Father Pesch's death, the German choice was national socialism.

In this country, where we still have a chance to make a choice, at least Catholics should be familiar with the "Christian Solidarism" of Pesch. As the name indicates, it is a middle way between the extremes of individualism and socialism. But though some of Pesch's writings have been translated into English, on the whole he is not easily accessible to American readers. For that reason "Heinrich Pesch and His Theory of Christian Solidarism" by Franz Mueller should have a wide reading among all who wish to form a reasoned judgment of the socio-economic situation rather than be simply carried along by the force of events. It is one of the Aquin Papers published by the College of St. Thomas, Saint Paul, Minn. Professor Mueller was a pupil of Pesch, and in fifty pages he has given a clear idea of Pesch's "solidarism." The price is only 25c—even less in quantities. Study clubs trying to find a path in the maze of our economic problems certainly should not overlook this brochure.

REV. J. ELLIOT ROSS.

CPI

New Rochelle, N. Y.

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lic, were more vitally interested in promoting this cause, what a marked advance there would be!

One of these means is the Catholic Periodical Index, which is a cumulative author and subject index for a selected list of fifty-four Catholic periodicals. It is published by the H. W. Wilson Company four times a year; there is one cumulative volume published in the late spring which is followed in time by a five-year cumulative volume. The Catholic Library Association sponsors the work of CPI and appoints the editor.

It is a worth-while work for it offers even more than the other periodical indexes in the way of up-to-date reviews of books and plays. These reviews are an inestimable aid to Catholic readers and librarians. The subscription cost of CPI is arranged on a service basis, proportioned according to the number of Catholic periodicals received by the subscriber. This service basis is really a small flat rate that is charged for the first ten magazines received by the subscriber with a very small fee for each additional periodical listed among those indexed. Lest the price be an obstacle to the small library, let it be known that the minimum rate has been reduced still lower. May this fact therefore encourage all who have not yet subscribed. Certainly the present minimum rate for a yearly subscription is a meager expense for such a valuable library tool.

I wonder how many of our readers can readily find, in our Catholic periodicals, information, for example, concerning the following: (1) The opening of the Vatican broadcasting station. (2) G. K. Chesterton's article entitled "Tell Us the Story." (3) A Criticism of Emmet Lavery's "Second Spring."

If they consult the Catholic Periodical Index, they will find the name of the periodical in which these titles were published, and also the year, month, volume and page, within a few seconds. Whereas to those who do not use CPI—most of our Catholic periodical literature, in time, will be irrecoverably lost.

MOTHER M. GERTRUDE FARMER, O.S.U.

Exigencies of space force us to postpone to the next issue Professor Mercier's reply to Professor Simon, originally announced for this issue.—The Editors.

Books of the Week

The Pivotal Problems of Education. William F. Cunningham. Macmillan. $3.00.

"WHAT is now required," said Walter Lippman in his address before the American Association for the Advancement of Science last December, "what is now required in the modern educational system is . . . a thorough reconsideration of its underlying assumptions and of its purposes." Such a reconsideration of educational assumptions and purposes is what Father Cunningham, professor of education at the University of Notre Dame, gives in "The Pivotal Problems of Education."

Two introductory chapters explain what the philosophy of education is in general and what the philosophies of idealism, materialism, humanism and supernaturalism as

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applied to education are in particular. In the main body of the book, the author treats of ends and means in education and discusses the four pivotal problems, which are the pupil, the curriculum, the teacher and the institution. The concluding chapter is a summary statement of the philosophy of Catholic education in the educative process of the fourfold development of man.

This book of 588 pages is so thorough and complete that it might be called encyclopedic, and the suggested readings at the ends of chapters are an admirable key to all the important literature on the subject. Based solidly on Pius XI's epoch-making encyclical, "The Christian Education of Youth," and on scholastic philosophy, it can well be expected to replace, at least in Catholic colleges, most of the textbooks on the same subject now in use. With its many helpful diagrams, figures and tables, it will be most warmly welcomed by teachers who are giving courses in the principles as well as in the philosophy of education, and it can be used at both the graduate and undergraduate levels. The book is written in so clear and interesting a style that it will appeal strongly to the general reader as well as to the student. Sound, well-balanced and thoroughly up-to-date, it is by far the best philosophy of education that has yet appeared.

BONAVENTURE SCHWINN.

Democracy's Second Chance. George Boyle. Sheed & Ward. $2.00.

THE LITERATURE on the long-range, cooperative-agrarian remedy for some of the causes of the impasse of capitalism has been particularly good in the last few years. Such volumes as the revised edition of Marquis Childs's "The Middle Way," M. M. Coady's "Masters of Their Own Destiny," Ligutti and Rawe's "Rural Roads to Security" and Gerald Richardson's "ABC of Cooperatives" comprise a lively and convincing accumulation of testimony for those who are open-minded enough to examine honestly the part that sound agrarianism and consumer cooperation can play in the social reconstruction that is so essential. George Boyle, the latest author on the subject, is well qualified to discuss it. He is a stimulating person to meet and he edits *The Maritime Cooperator,* a lively and competent newspaper devoted to cooperative progress in Nova Scotia and elsewhere.

Mr. Boyle starts out with a few damaging statistics on the disastrous effects of the "flight from the land" and proceeds from there to philosophize on such topics as power, work, culture, totalitarianism. The second half of the book treats the cooperative remedy in the same fashion, with some emphasis on the rôle of study clubs. Much as I agree with Mr. Boyle as to the importance and direction of the phenomena he is discussing I am sorry to report that the book seems unconvincing. Perhaps the average reader will be satisfied with positive assertions, periodically keen philosophical observations and a minimum of substantiating evidence, but I have my doubts. He will still have cause to wonder if and how and why it all works. Perhaps Mr. Boyle is too close to his subject to be aware of the questions the general presentation of his plan would arouse in the minds of an untutored reader. Perhaps temperamentally I am allergic to doses of theory when not diluted with chunks of hard fact. In any case I think it is possible for someone who did not know much about cooperatives to read "Democracy's Second Chance" without being much the wiser.

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The Inner Forum

ONE of the largest and most representative Catholic meetings of the year, the 38th annual meeting of the National Catholic Educational Association, opens at 10 A.M., April 16, with a pontifical Mass at the historic St. Louis' Cathedral in New Orleans. Archbishop Rummel of New Orleans will be the celebrant, Bishop Peterson of Manchester, N. H., President-General of the Association, will deliver the sermon. A choir of 300 high school students will participate. *Catholic Action of the South* reports that 6,000 delegates are expected from all parts of the country. Exhibits of textbooks and school supplies at the convention are said to cover several acres of space. Every division in the field of education from kindergarten to university is represented and each section holds its own meetings.

The program for the Parish School Department indicates the character of the various sectional meetings. The first afternoon is devoted to the topic of the Improvement of Instruction in City Schools, in the Rural School. Thursday morning this section will take up the "Pastor's Rôle in Coordinating Efforts of Home and School" and "Social Responsibility in Religious Instruction." In the afternoon the topics are: "Objectives and Methods of Community Supervision" and "Diocesan Systems of Uniform Elementary School Examinations." On the morning of April 18 the "Use of Periodicals in the Classroom" will be discussed and the session will close with the topic: "Aims and Methods of Teaching Poetry in the Elementary Grades."

The superintendents' meeting in the Parish School Department takes place Thursday evening. After the election of officers Lionel Bourgeois, Assistant Superintendent of the New Orleans Parish School Board, will speak on "Evaluation of the Catholic School from a Purely Educational Viewpoint," while Archbishop Rummel will discuss the "Danger of Secularizing the Catholic School Curriculum to Meet State Standards."

CONTRIBUTORS

Herbert C. F. BELL, a contributing editor of THE COMMONWEAL, is professor of history at Wesleyan University. He was president of the American Catholic Historical Association and is the author of "Lord Palmerston" and other historical and biographical works.

Donald ATTWATER, a contributing editor of THE COMMONWEAL, is an English Catholic author, journalist and educator, a veteran of the first World War. He is an expert on the Eastern Churches and has written extensively in the fields of the Liturgy and hagiography, his most recent book being "Saint John Chrysostom." He was active in Pax, an organization of English Catholic pacifists.

Most Rev. Edwin V. O'HARA is bishop of Kansas City. Bishop O'Hara is chairman of the Episcopal Committee of the Confraternity of Christian Doctrine and chairman of the Social Action Department of the NCWC. He is the author of many books and other works.

Dietrich von HILDEBRAND is a philosopher, writer and university professor, at present an exile from Europe and teaching at Fordham University. Perhaps his best known work is "In Defence of Purity."

Very Rev. J. Hugh DIMAN, O.S.B., is headmaster of Portsmouth Priory School. He was founder and first headmaster of St. George's School. He is a priest of the Benedictine Monastery of Fort Augustus, and was the prior of Portsmouth Priory, R. I.

T. D. LYONS is an attorney in Tulsa, Oklahoma, whose memoirs of earlier days in the Dakotas have appeared in these pages before.

Rev. Bonaventure SCHWINN, O.S.B., is a professor at St. Benedict's College, Atchison, Kan. Father Schwinn has contributed to many learned journals, encyclopedias, and to American Catholic magazines.

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